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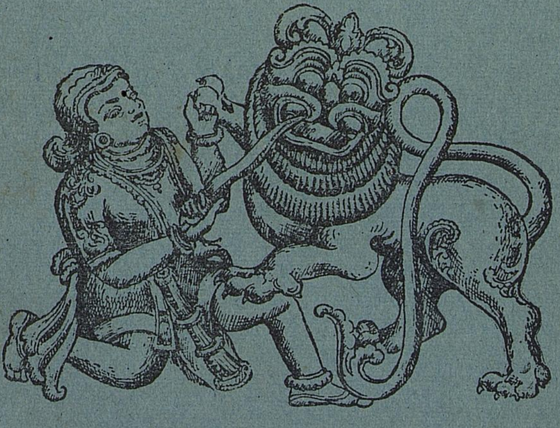
The Quarterly Journal of the Mythic Society



JULY 1952

PUBLISHED BY THE MYTHIC SOCIETY

AT THE DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE-2.

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NOTICE

The Mythic Society having been registered as an Associate Society of the Royal Asiatic Society of Great Britain and Ireland, Rule 105 of the Rules of that Society governing the privileges of Members of Associate Societies is published for information.

Rule 105 :—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than Special General Meetings; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA

General Secretary and Treasurer

The Mythic Society

BANGALORE-2.

The Secretary requests that :

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a Capital Fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VI, VIII and IX of the QJMS. If they so desire, the copies will be paid for at Rs. 1-8-0 each issue.

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THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY

BANGALORE-2

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The
Quarterly Journal
of the
Mythic Society

Vol. XLIII] JULY 1952 [No. 1

PROCEEDINGS OF THE FORTY-FIRST ANNUAL MEETING OF THE MYTHIC SOCIETY, BANGALORE.

Friday, June 6, 1952

THE FORTY-FIRST Annual Meeting of the Mythic Society was held on Friday the 6th of June 1952 at 5-30 P.M. at the Daly Memorial Hall.

Rajadharmaprasakta Sri. T. Singaravelu Mudaliar proposed and Sri. S. Srikantaya seconded Rajasabhabhushana Dr. C. V. Raman, F.R.S., N.L. to occupy the Chair and conduct the proceedings. Dr. C. V. Raman was unanimously elected to the Chair.

Dr. C. V. Raman Presided.

The General Secretary and Treasurer, Sri. S. Srikantaya, read the letter he had received from Dr. C. V. Raman concerning the study of pre-history and referred to the steps that were being taken in this behalf.

The Chairman then called upon Sri. S. Srikantaya to read the Annual Report for the year 1950-1951.

Sri. S. Srikantaya, the General Secretary and Treasurer, then read the following Annual Report.

ANNUAL REPORT FOR 1950-51

THE Committee of the Mythic Society have great pleasure to present you this evening a report of the Society's activities during the year 1950-1951.

LECTURES :—Three lectures were held during the year under report. Professor A. P. Elkin, Australian Anthropologist and Editor, Ocenia, delivered a lecture on "The Backward Peoples of Australia and New Guinea," on the 10th of January 1951 ; Sri. P. Kodanda Rao, of the Servants of the India Society, Bangalore, delivered a lecture on "Language and Culture" on the 23rd of April 1951 : and Sri K. Guru Dutt, Director of Public Instruction in Mysore, Bangalore, delivered a lecture on "Myths and Their Significance" on the 6th of June 1951.

MEMBERSHIP :—The strength in our Membership continues to be affected by the disturbed conditions of the times. We have on our rolls 277 Members and Subscribers. We trust that it will be possible for us to augment our Membership and retain old Members. We appeal to Members to introduce new Members to the Society to assist us in carrying on our work more satisfactorily. Members who can afford are requested kindly to contribute to the Capital Fund by converting their Ordinary Membership into Life Membership and also by making donations.

We deeply regret to record the death of Sri. Aurobindo Ghose, the sage-politician of India, Dr. S. T. Moses, one of our valued contributors, Sri. M. Puttu Rao of Mysore and Sri. C. S. Srinivasachari, the distinguished historian of South India.

FINANCE :—The total receipts of the Society including an opening balance of Rs. 2-13-8 were Rs. 6,236-1-8. The total Expenditure was Rs. 7,489-5-11 as against Rs. 7,914-10-1 during the previous year. A sum of Rs 230-0-0, being the amount invested in the Five Years' Certificates of the Government of Mysore, matured during the period under review and a further sum of Rs. 70-0-0 was added to this sum and Rs. 300-0-0 was deposited in Mysore Government Fixed Deposits for five years. The Reserve

Fund stands at Rs. 14,752-5-0. The amount in the Staff Provident Fund shows a closing balance of Rs. 920-14-10 invested in Mysore Government Five Years' Savings Certificates and in the Savings Bank account in the State Huzur Treasury, Bangalore.

Our thanks are due to Sri. T. M. S. Subramaniam, Chartered Accountant, who has continued kindly to audit the accounts of the Society for over twenty-eight years in an Honorary Capacity.

The Government of Mysore have been pleased to renew the General Grant of Rs. 200-0-0 sanctioned in their Order No. E. 3186 8/Edn. 15-51-4, dated 6-8-1951 for the year 1951-52. The maintenance grant of Rs. 50-0-0 per month which was originally sanctioned as a permanent monthly grant in 1916, which was reduced to an Annual Grant of Rs. 50-0-0 was continued during the year under report. This has since been retrenched and efforts are being made to have it restored as it was originally. The Permanent Annual Grant from the Civil Station which was first sanctioned by the Government of India in 1927 and which was renewed by the Government of Mysore during the years 1947-48 and 1948-49 has been stopped. Representations are made to the Government of India for the continuation of this Permanent Annual Grant. The reduction of these grants has very seriously affected our resources and considerably hampered all our activities. We appeal to the Government of Mysore to be pleased to sanction us a grant of Rs. 400-0-0 per month on a permanent basis so that we may carry on our activities without being affected by continuous financial embarrassments. The rise in the cost of printing and paper, increase in postal rates, repairs to furniture and other miscellaneous expenditure have told very heavily on our resources.

We appeal to public philanthropy in support of our activities and endeavours. Funds are required for getting a large number of rare and valuable books and periodicals bound, to purchase recent publications, to provide a suitable structure for the ever-growing library and to bring the catalogue of the library up-to-date.

FREE READING ROOM :—The number of visitors to the Free Reading Room attached to the Society continues to be steady as

usual. Daily and weekly papers are placed on the table. Important periodicals are bound and made available to visitors also who make good use of them. The subscription to papers and journals paid during the year amounted to Rs. 248-3-0.

LIBRARY :—The Library of the Society possesses many rare and valuable books on subjects pertaining to the objects of the Society. Scholars from all parts resort to the Society's Library for study and research. Valuable periodicals and reports of archæological and epigraphical departments are being acquired. We appeal to all persons interested in our work to present our Library books and periodicals dealing with antiquarian research. We are obliged to the Government of India; the several Governments of the different States in India, *viz.* Mysore, Bombay, Hyderabad, Madhya Bharat, Travancore-Cochin; The Universities of Mysore, Calcutta, Annamalai, Allahabad and Travancore; and to various authors, editors and publishers for their kind patronage and for sending their publications for review in the Quarterly Journal of the Mythic Society and for accession to the library of the Society. 81 new books were added to the Society's Library of which 43 books of the value of Rs. 380-10-6 were purchased and the remaining books of the value of over Rs. 210-0-0 were received as review copies. 192 books were consulted in the library and 186 books were borrowed by scholars in connection with their research work.

JOURNAL :—The Quarterly Journal of the Mythic Society maintains the high standard set for it by its promoters. The issues of the Journal Vol. XXXIX Nos. 3 & 4 for January and April, 1949; Vol. XL for the official year 1949-50 and Vol. XLI. No. 1 for July 1950 have been published so far. Arrangements are made for printing the subsequent issues of the Journal and to bring it up-to-date.

EXCHANGES :—Amongst our exchanges are included most of the leading periodicals of the world dealing in subjects in which we are interested. The exchange list is revised from time to time. The nominal value of periodicals received in exchange during the year under review amounts to over Rs. 350-0-0.

DALY MEMORIAL HALL :—The Daly Memorial Hall and the premises continue to be maintained in as good a condition as possible.

GENERAL :—Dr. W. Burrows, Professor of Sanskrit, Oxford, paid a visit to the Library of the Society and he was pleased with the collection of books in the different branches of Indology. Dr. S. S. Sarkar of the Anthropological Department, Government of India, who visited Bangalore in May 1951 was the guest of the Society during his stay here. He expressed great satisfaction of the good work which is being carried on by the Society. Rev. Fr. P. Seleury of the Paris University and Dr. T. M. P. Mahadevan of the University of Madras, amongst others, visited the Library of the Mythic Society for consultation.

The pages of our Journal throw considerable light on the variegated cultures of India from the ethnographical, archæological and social aspects. The Society is making itself useful to the public by making available the services of the Society and its library for research.

We beg to express our deep gratitude to our Patron, His Highness the Maharaja of Mysore, to the Government of Mysore and to the Government of India for their continued sympathy and support.

* * * * *

ADOPTION OF THE REPORT

Proposed by Rajadharmaprasakta Sri. T. Singaravelu Mudaliar and seconded by Capt. Rao Bahadur Sri. A. Thangavelu Mudaliar the report was put to vote and adopted.

ELECTION OF PRESIDENT

Capt. Rao Bahadur Sri. A. Thangavelu Mudaliar proposed that Rajadharmaprasakta Sri. T. Singaravelu Mudaliar who was taking a very keen interest in the affairs of the Society as President all these years be re-elected President for the coming year (1951-52) also. This was seconded by Sri. J. Rudrappa, Rajadharmaprasakta Sri. T. Singaravelu Mudaliar was unanimosly re-elected President for 1951-52.

ELECTION OF OFFICE-BEARERS

Proposed by Rajasevaprasakta Sri. R. N. Mirza and seconded by Sri. J. Rudrappa, the following Office-bearers were elected for the year 1951-52 :

Vice-Presidents :

Rajamantrachintamani Diwan Bahadur
Dr. Sir A. Ramaswami Mudaliar, K.C.S.I., D.C.L.

Rajasabhabhushana Diwan Bahadur
Sri. K. R. Sreenivasa Iyengar, M.A.

Rajamantrapravina Sri. A. V. Ramanathan, B.A.

General Secretary and Treasurer :

Sri. S. Srikantaya, B.A., B.L.

Editor :

Sri. S. Srikantaya, B.A., B.L.

Branch Secretary :

For History : The Reverend Father C. A. Browne, M.A.
For Anthropology : Dr. S. S. Sarkar, D.Sc.

Committee the above *ex-officio* and :

Rajasevaprasakta Sri. A. N. Raghavachar, M.A.
Capt. Rao Bahadur Sri. A. Thangavelu Mudaliar
Dr. K. N. V. Sastri, M.A., Ph.D., F.R.Hist. S.
Sri. V. T. Tirunarayana Iyengar, M.A.
Sri. B. V. Patankar, B.E., A.M.I.E., A.S.M.E.

* * * *

CHAIRMAN'S SPEECH.

The Chairman of the Meeting Sir C. V. Raman addressed the meeting and said ;

" MR. PRESIDENT AND MEMBERS OF THE MYTHIC SOCIETY,

"I am glad to be here today amongst you and speak a few words. I want to describe to you about my interest in pre-history, about which Sri. S. Srikantaya, has already referred at the beginning of the meeting. Unfortunately, very few people in this country study pre-history from a scientific point of view. I have visited several archæological museums amongst which I may mention those at Taxila and Sāranāth which show the progress achieved in the field of Indian archæology and their contribution to Indian history. I am proud and every one of us here ought

to be proud of India's past. I am at the present moment specially interested in pre-history, in the study of myths as a systematic and scientific process and in the recent advances made in India in the science of geology and in soil studies which really require large attention.

"Minerals play a very great and a dominating part in modern times. They are ever in demand for the use of mankind. In his study of minerals man is confronted with various interesting problems as revealed to us in the several strata or layers of the earth going back to the earliest beginnings of human civilisation, many thousands of years ago. The study of these layers of the earth and the careful study of rocks and fossils all over the world are closely connected with the study of geology which has led to the discovery of oil, coal, iron, gold, silver, copper, lead, etc. This is really going over to a study of pre-history which is of immense interst to us, scientists, for the investigation of the early history of man and finding out the origin of the different parts of the world which are really connected together. It is a study which will profoundly appeal to the human mind as an interesting branch of knowledge. The Mythic Society should revive and encourage this study and it deserves every encouragement in its activities. We ought to know about the civilization of our ancestors far, far back and it is naturally pre-history which helps us to get an insight into them.

"More than twenty-five years ago, I was conducting an experiment of dropping a well-polished thick brass bar on a thick glass piece and studying the marks left on the glass and then I published an article of my observations thereon. This attracted the attention of scientific magazines and of scholars who sent me similar publications dealing with the clay moulds, which were also imprints chalked out by ancient man and which were not an accidental formation. The study of stone-age implements, burnt or half-burnt clay moulds or seals and pebbles in various artifacts at different levels yields marvellous results and is of great value in our practical lives.

"In India this subject is not interesting to many people and it has not received the attention it deserves. Pre-history and geology

are inter-twined. Agricultural studies require a knowledge of the soil and other materials and minerals in the earth. In Russia a new branch of scientific study has been instituted called *Agriology* or *applied geology*. Burnt pieces of wood found in the soil afford more startling opportunities to the investigator. The physical, chemical and biological study of the several finds in the soil leads to a study of pre-history ultimately.

"In my own institute (The Raman Research Institute) I am having museums containing specimens collected from all over the world and I am setting up another one for Petrology. I am equally anxious to set up a separate section for pre-historic finds and as I have mentioned to our General Secretary and Treasurer, Sri. S. Srikantaya, I am prepared to contribute financially towards the scheme. I would strongly urge Indian universities to create a chair for pre-history. Pre-history connects every part of the world and almost every branch of knowledge. Finance is very much needed but the main criterion in these undertakings is the enthusiasm and the appreciation of the cultural, intellectual and spiritual values which create an interest in such subjects. I am confident that the Mythic Society which has the enthusiasm and zeal in such studies will take up the study of pre-history and encourage research in this particular field as well.

"On looking at the statement of accounts presented by the General Secretary and Treasurer, I am astonished to see the continuous reduction in the grants given to such an institution like this. Probably the General Secretary and Treasurer, Sri. S. Srikantaya would have felt very much when he read that Maulana Abul Kalam Azad announced that a grant of Two Crores of Rupees were given to the National Research Institute. It is time our politicians and administrators realised the usefulness of an institution like the Mythic Society in the present set-up of the history in India and come forward to enhance considerably the microscopic grant which they are now giving to the Society."

* * * *

With a vote of thanks proposed by Rajadharmaprasakta Sri. T. Singaravelu Mudaliar the meeting came to a close.

Statement of Receipts and Expenditure of the Mythic Society for the year ending 30th June 1951.

Sl. No.	Particulars of Receipts	Rs.	A.	P.
1	Subscriptions:			
	Resident Members	119	0	0
	Mofussil Members	316	2	0
	Life Members	125	0	0
2	Government of Mysore Grant:			
	Maintenance grant for 1950-51	50	0	0
	General Grant for 1950-51 (Ending with March 1951)	2,000	0	0
	Library Grant for 1950-51 (Including a balance of Rs. 25 of the year 1949-50)	375	0	0
3	Provident Fund Subscription from Staff	128	4	0
4	Recoveries from Staff	366	0	0
5	Interest and Dividend	577	8	0
6	Advances Received	135	9	0
7	Recovery of Light Charges	53	3	0
8	Recovery of Postages	163	0	3
9	Recovery of Bank Charges	0	8	0
10	Sales of Journals, etc.	589	5	0
11	Hall Charges and Rent	810	11	0
12	Investments Realised	230	0	0
13	Advertisements	160	0	0
14	Miscellaneous	34	1	9
		6,233	4	0
	Opening Balance as on 1-7-1950 Brought Forward	2	13	8
		6,236	1	8
	Overdraft on 30-6-1951 Carried Over	1,254	11	6
	Total	7,490	13	2

Sl. No.	Particulars of Expenditure	Rs.	A.	P.
1	Establishment:			
	Pay to staff	1,772	0	0
	Light charges	199	2	0
	Provident Fund: Subscription by staff as per contra	128	4	0
	Society's Contribution	63	8	0
	Premises	397	13	9
	Garden	45	6	0
	Cycle Account	53	13	9
	Livery to Servants	77	14	6
	Furniture: Fittings & Repairs	78	0	0
	Electric Accessories	20	5	3
2	Journal:			
	Paper and Printing	874	3	0
	Postages	716	7	0
	Conveyance	36	7	0
3	Library:			
	Books Purchased	380	10	6
	Book-Binding	198	4	0
	Subscriptions to Papers	248	3	0
	Miscellaneous	386	4	3
4	Stationery	188	1	8
5	Investments	300	0	0
6	Advances Paid	280	0	0
7	Bank Charges	57	9	0
		6,502	4	8
	Overdraft as on 30-6-1950 Brought Forward	987	1	3
		7,489	5	11
	Closing Balance Carried Over	1	7	3
	Total	7,490	13	2

Reserve Fund (*at Face Value*):

	Rs.	A.	P.
Mysore Government 5% Stock	1,500	0	0
Mysore Government 4% Stock	9,800	0	0
National Savings Certificates	700	0	0
Bank of Mysore Ltd. Shares (Three)	300	0	0
Fixed Deposit in the Bank of Mysore, Ltd.	300	0	0
,, ,, in the State Huzur Treasury	300	0	0
Debentures of the Mysore Central Co-operative Land Mortgage Bank Ltd.	1,800	0	0
Mysore Government 5 Years' Savings Certificates	52	5	0
	14,752	5	0

Bangalore, 1st June 1952

Certified Correct
T. M. S. Subramaniam
Chartered Accountant

S Srikantaya
General Secretary and Treasurer

EXPANSION OF S'ĀTAVĀHANA KINGDOM FROM EASTERN DECCAN *

By Y. V. Ramana Rao, M.A., B.L.

Inscription of Kharavela and the Identification of Pithumda

Though it was between 1934 and 1936 that Sri. Gopalachari worked for his doctorate at his thesis which was published in 1941, and though he accepted the emendations of K. P. Jayaswal in regard to the Hathigumpha inscription in fixing his scheme of chronology,[42] he, in spite of the later emendations of that scholar adopts an early reading of Sylvan Levi and Sten Konow, "*Pithumdam gadabha namgalena Kāsasayati*"[43] (He caused the city of Pithumdam to be ploughed with the donkey plough *i.e.* "to be destroyed.") He agrees with Sylvan Levi who identifies Pithumdam of Kharavela's epigraph with "*Pitundra*" of Ptolemy but disagrees with Sylvan Levi in locating Pitundra between the mouths of the Maisolos and the Manadas, in other words, between the deltas of the Godavari and the Mahānadi, at an equal distance between both. As the identification of the Maisolos with the river Godavari upsets his argument, he prefers the view of Yule who identifies the Maisolos with the river Krishna and seeks for Pitundra of Ptolemy in the district of Warangal in the Hyderabad State. From the silence of the inscription regarding the outbreak of hostilities between Kharavela and S'ātakarṇi, Sri. Gopalachari infers that Pithumda was not situated in the dominions of S'ātakarṇi. He does not see that his location of the city might be wrong and that S'ātakarṇi might be Kharavela's ally. In fact S'ātakarṇi helped Kharavela in his expedition against Maghada and Pithuda was situated within the kingdom of Kaḷiṅga. The latter consisted of the three divisions Tosala, Kosala and Mosala. During the time of Kharavela, the division of Kosala must have extended from the mouth of the Vaṁṣadhāra to the mouth of the Godavari. Pithumda

* Continued from Vol. XLII, Page. 141.

42. Gopalachari. *Op Cit.* P. 28. *fn.* 1.

43. *Ibid.* P. 7. *fn.* 25.

characters [(*no*)-*Aji*] has been ascribed to Apilaka. Rapson suggests that the name 'Ajit' [50] might be a purāṇic corruption of '*Apilava*.'[51] All that can be said is that the name of the king seems to have begun with '*Aja* or *Aji*.' It would appear that the letter *Ji* might be *Pi*. The letter may be compared with that in a coin relating to the same king and found in the Central Provinces (Madhya Pradesh) and no doubt the comparison would strengthen this ascription. Any doubt regarding the ascription should be for ever completely set at rest by the recent discovery in the Central Provinces of a large copper coin with the name of the king inscribed on it. It bears the coin legend "*Rano Siri Apilakasa*" [52] and the likeness of an elephant. The reverse of the coin is blank and attests its early age. This single coin is sufficient to distort completely the theory of Sri. Gopalachari.

(*c*) A lead coin (No. 4 in Rapson's list) which contains the likeness of a standing lion and a fragmentary inscription [*Rano* ( ) *Virasa*] [53] was found in a deserted site at the village of Chittala in the present Kovvur taluk of the district now known as West Godavari.

(*d*) A square lead coin with the likeness of a standing horse and an incomplete inscription [(-*Gha*) *Sada*] [54] has been picked up in Āndhradēśa. It is ascribed to Meghasvāti (No. 16 in the Matsya list) owing to the early form of the letter *ḍa*.

(*e*) These instances suffice to warrant an inference that the early S'ātavāhanas ruled over eastern Deccan. Sri. Gopalachari seeks to explain away these cases solely on palæographic grounds of his own. It appears to be inevitable for us to prefer the opinion of skilled numismatists like Rapson and V. A. Smith who in fact scrutinised the coins, to the opinion of Sri. Gopalachari which is only based on their mere photographic representations, especially when fresh numismatic evidence corroborates their view rather than that of Sri. Gopalachari.

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50. F. E. Pargiter. *D.K.A.* P. 39. *fn.* 35; Rapson. *Op. Cit.* P. XCIV.
51. E. J. Rapson; *Op. Cit.* P. XCIV.
52. K. Gopalachari, *Op. Cit.* Pp. 39-40. See Plate IV.
53. E. J. Rapson. *Op. Cit.* P. 2.
54. V. A. Smith. *Z.D.M.G.* 1902. P. 659.; Rapson; *Op. Cit.* LXXVII.

(*f*) Rapson says that Madhariputra Sakasena of the Kanheri inscription preceded Gautamiputra and attributes the coins, picked up in Gudivada, Dipaladinni and other places in the Āndhra districts to this king.[55] Sri. Gopalachari raises an objection to their attribution on the sole ground that no coin of Gautamiputra has been found in the area.[56] Excavation in 1951-52 at Kondapur in the Hyderabad State has brought to light coins of rectangular shape bearing the coin legend of Gautamiputra and supporting the surmise of Rapson. While Rapson, V. A. Smith and Bhagavan Lal Indraji agree in ascribing an early date to these coins, Sri. Gopalachari ventures to differ from them and seeks to attribute to them a far later date which alone suits his theory.

(*g*) Though the results of the excavation made by the Director of Archæology of the Hyderabad State, Sri. Khwaja Mohammed Ahamed, at Kondapur in the Medak district have not yet been officially published the results of the above excavation which are reported in the "Hyderabad Today" of November 1949 and of the "Indian Republic" of Madras of the 5th November 1949 furnish indisputable proof of the same conclusion. It is reported by Professor M. Ramarao in those journals that punch-marked coins of new types and designs, which were issued by the S'ātavāhana kings, have been found in Kondapur in the Medak district and that the antiquities discovered in the Telugu speaking area in the districts of Nalgonda, Mahaboobnagar, Raichur, Medak and Bidar, show that they were under the sway of the S'ātavāhana kings. Several coins rectangular in shape, containing the likeness of an elephant on the obverse and bearing the coin legend of Gautamiputra, show that that they were issued by that king and that he ruled over those Telugu districts. The most remarkable of the discoveries is a coin relating to the founder of the dynasty. It is of the shape of a pendant and contains the 'Ujjaini' symbol and the coin legend of King S'ātavāhana in Brāhmi characters. When the antiquities discovered in this part of the S'ātavāhana dominion are completely described in the authorised official publication of the State Government, they may, perhaps, necessitate the alteration of the initial

55. E. J. Rapson. *Op. Cit*, Pages 10-15.

56. *Ibid*. P. 12.

date of the Āndhra dynasty. The results so far known are, however, sufficient to justify an inference that the early S'ātavāhana kings included in the purāṇic lists ruled over the Āndhradēs'a.

STUPAS

Sri. Gopalachari states that the stupas in the Āndhradēs'a have not yielded coins of the early kings, as if all the stupas in that area had been completely excavated. Sewell's lists of antiquities prove that many sites await excavation.

The evidence from Jaina literature adduced by him only tends to show that as late as 171 B. C. a S'ātavāhana king was ruling at Paithan. It cannot prove that there was no king prior to that date.

Similarly he seeks to trust the evidence of the Niyukthi (50 B.C.-150 A.D.) which states that Broach was known for Paithan S'ātavāhana and Nahavan. He takes it for granted that the regnal years in the inscriptions of Usavadata and Ayanna are dated in the Vikrama era as if there were no doubt about the point.

METRONYMICS, NOT AN INDEX OF NATIVE LAND

Sri. Gopalachari opines that, as the metronymics which form the most distinctive feature of the names of S'ātavāhana sovereigns would seem to be an effect of the provincial social influences and as the early members of the S'ātavāhana dynasty did not bear them, the early S'ātavāhana kings did not rule the Āndhra country. As the metronymics were borne in the second century before Christ in western Deccan not only by the feudataries and officers of the S'ātavāhana rulers but also by commoners like physicians and artisans, he admits the prevalence of such a custom in the western dominions of the early S'ātavāhanas. He expressly concedes that the successors of the S'ātavāhanas in the Āndhra country did not bear the metronymics. Except in a single instance (Gautamīputra) the purāṇas [57] do not couple their personal names with metronymics. Only three inscriptions of the later S'ātavāhanas contain metronymics. In the list of coin legends relating to the Āndhra

57. F. E. Pargiter. *D. K. A*, Pp. 38-32.

kings set out by Rapson [58] metronymics are found only in eight out of twelve names of rulers and of these only in regard to four names the ascription of the coins to the members of the S'āta-vāhana dynasty is free from doubt. As the alleged practice was confined only to a few kings and was neither uniform nor clear, no definite inference can be properly drawn from such isolated, incon-sistent and doubtful instances. Sri. Gopalachari assumes that early S'ātavāhanas did not bear the metronymics and that all the later S'ātavāhanas after their conquest of Āndhradēs'a bore them. These assumptions lack proof. It is clear that at least one member of the early S'ātavāhana dynasty bore metronymics. Both Rapson [59] and V. A. Smith [60] agree in ascribing some lead coins which were discovered in the Godavari and Krishna districts and which bear on the obverse a caitya of three arches and a waved line beneath and a coin legend in Brāhmi characters, "*Rano Vasisthi putasa Sri-Cada-Satisa*" and which contain on the reverse the Ujjaini symbol, each orb of which is represented by a pellet with two surrounding circles, to Meghasvati, the ninth member of the dynasty. It is highly significant that the northern and southern branches of the river Godavari [61] were named after the great S'āta-vāhana queens, Gowtami and Vasishti. Even in regard to the later members of dynasty only kings numbers 23, 24, 25, 27 and 29 bear them but the king's numbers 26, 28 and 30 do not bear them.

The coin legends of a few kings are given as illustrative examples.

Coin legend of Twenty-fourth king Vasisthiputhra [62] S'rī Pulumavi.

Rano Vasithiputasa Siri-Pulumavisa. (P. 20. Pl. 6.)

Coin legend of twenty-fifth king Vasisthiputra S'iva-S'ri S'ātakarni.

Rano Vasisthiputasa S'iva Siri S'ātakamnisa. (P. 29 Pl. 7)

58. E. J. Rapson. *C.C.I.M.* Pp. CCI. and CCII.
59. Rapson. *Op. Cit.* Pp. 30-33 ; Introduction XL.
60. V. A. Smith. *Z.D.M.G.* 1902. Pp. 666.
61. Sir Walter Elliot. *Coins of Southern India.* P. 1.
62. Rapson. *Op. Cit.* P. CCII,

Coin legend of twenty-seventh king Gautamiputra Sri-Yajña-S'ātakarṇi.

Rano Gotamiputasa Siri-Yana-S'ātakamnisa. (P. 38. Pl. 9)

Coin legend of twenty-seventh king : Coins of Surastra Fabric.

Rano Gotamiputasa Siri-Yana-S'ātakamnisa. (P.45. Pl.10)

Coin legend of twenty-ninth king Vasisthiputra S'ri-Candra-Sati.

Rano Vasithīputasa Siri-Cada-Satisa. (P. 30. Pl. 8.)

Sri. Gopalachari's contention that every member of the dynasty after the conquest of the Āndhrades'a bore metronymics as it was native to the soil is not supported by inscriptional or numismatic evidence. Before proving the prevalence of any such local custom of the society, he draws an inference and builds a theory on it. As it has been shown that the alleged practice is not supported by the names of the later S'ātavāhana kings, it is clear that there is no manner of connection between the coupling of metronymics with the personal names of the kings and such kings ruling a particular part of the country. Contrary to the weight of purāṇic, epigraphic and numismatic evidence it is impossible to construct a theory on the strength of such disconnected cases that only the later S'ātavāhanas ruled the Āndhra country.

The division of an extensive empire into controllable units, the selection of ambitious and enterprising members of the family for the government of the provinces and the association of the heir-apparent to the throne with the reigning king in actual administration, account for the singular immunity of the Āndhra dynasty from the inveterate internecine tribal feuds, the conspicuous absence of palace intrigues and of dynastic wars and revolutions and the unprecedentedly long duration of the dynasty for over four and a half centuries. Sri. Gopalachari seeks to cast doubts on all these vital factors which only can explain the singular stability and unique duration of the Āndhra Kindom, in spite of its vast extent and the incessant inroads and tremendous attacks of the foreign hordes like the Yavanas, the Sakas and the Pallavas. Sri. Gopalachari deals with most of the moot points in Āndhra history and seeks hard to upsettle all settled theories. No doubt, the footnotes in his elaborate thesis

bear indubitable traces of close study of a large mass of material intended to prove his opinions but the larger portion of the thesis bears the appearance of somewhat hasty comments on accepted theories. Perhaps, that is due to the ambitious research of the scholar to dismantle admitted views and to surprise the world of scholarship by breaking fresh ground with original theories of his own. The present theory can give place only to another equally well-knit, self-sufficient and all embracing theory which reasonably fits in with all material and ascertained facts of Āndhra history. Whenever he differs from the prevailing views, his discussion of any point at issue is generally unsatisfactory and not elucidatory. The effect of his contribution to the subject on such points is that, unfortunately, he creates more problems than he solves. None but an advanced student who has already traversed completely the field trodden by him can easily detect the flaws. His theory, which is intended to supplant the current theory, is dim in outline and weak in every link of the chain. In order to support his theory he has resorted to the desperate device of denying the obvious necessity for dividing a far-flung empire extending from Cuddalore in the south-east to Mysore in the south-west, from Kalingapatnam in the north-east to Cutch in the north-west and in the east and west from sea to sea. He attacks the theory of an eastern capital of the S'ātavāhana empire and the conjoint rule of the reigning sovereign with the heir apparent in accordance with the widely prevalent custom of the time. For, these factors alone can adequately account for the stability and strength of the Āndhra empire and for its unusually long duration of four and a half centuries. His theory is opposed to all relevant historical data and cannot supplant the already accepted theory sponsored by savants like Bhandarkar, V. A. Smith, Rapson and L. D. Barnett.

(*Concluded*)

NOTES ON TWO ANCIENT TERRITORIAL DIVISIONS OF SOUTH INDIA

BY M. VENKATARAMAYYA

LOCATION OF MUNDARASHTRA

IN an article recently contributed to the *Quarterly Journal of the Mythic Society*,[1] Sri. K. S. Vaidyanathan attempts to fix the location of the ancient territorial division called Muṇḍarāṣṭra to which references are found in Pallava inscriptions. Some years ago I had also tried to locate this region[2] on the basis of the information contained in a copper-plate charter published by Dr. Fleet in the *Indian Antiquary* (Vol. V. Pp. 50 ff. and plate). I proposed identifications of certain places mentioned in this charter with some villages bearing either the same or slightly different names which at present exist in the same area and are noted on the maps. Sri. Vaidyanathan in his present attempt expresses the view that my identifications are inaccurate and wrong. He further questions the correctness of my conclusion that this *rāṣṭra* included the region south of the northern Peṇṇār in the Nellore district. Only on one point he agrees with me, *viz*. the identification of the river Suprayōga mentioned in the charter referred to above with the Peṇṇār. Though I was the first to propose this identification and several scholars, particularly Messrs. Somasekhara Sarma and Narasimhaswami[3] have supported it subsequently, Sri. Vaidyanathan, however, repeats the same arguments as have been adduced by me in support of the identification as his own and in a foot-note to his essay he says :—" This identity has also been noted in *J. O. R.* Vol. XII. P. 363 and *Journal of the Madras University*. Vol. XII. P. 143. "[4]

Now, as for the villages mentioned in the Pallava grant referred to above, after reading Sri. Vaidyanathan's arguments

1. *QJMS*. XLI, Pp. 110 ff.
2. *J. O. R.* Vol. XII, Pp. 362 ff.
3. *Journal of the Madras University*, Vol. XII, P. 142, n. 28: *Ep. Ind.* Vol. XXVI, P. 274.
4. *QJMS*. Vol. XLI, P. 111, note 6.

rejecting my identifications and noting that he has not himself proposed any alternative suggestions, I once again referred to the text of the charter mentioning them and as a result of this re-examination I am convinced that my suggestions for the location of the villages may not be inaccurate or incorrect. I reproduce below both the text and the translation of the relevant portion of the charter mentioning Muṇḍarāṣṭra and the villages in it as published by Dr. Fleet (lines 16 ff.).

"16 ....*Pallavānām Dharmma-Yuvamahārāja (jasya) S'rī Viṣṇugōpava* —

17 *rmmaṇō vachanēna Muṇḍarāṣṭrē Uruvupalliyē grāmēyakāḥ (kā) vaktavyāḥ* [11] *Ētasmin=grāma*—

18 *sīmē dvi-s'ataṁ sīma-nivarttanāni* [1] *ētēshāṁ nivarttanānām avadhayaḥ* [1] *apa*—

19 *raṁ (ra)-dis'i Kē (Ka ?) ṇḍukūra-grāmasya sīm-āvadhiḥ* [1] *dakṣiṇaṁ (ṇa)-dis'i Suprayōga-nadī*

20 *avadhiḥ* [1] *pūrvvā (rvva) ndi(di)s'i avadhiḥ* [1] *pūrvva-dakṣiṇā(ṇō)-kta(tta)raṁ mahā-patha-pāsve(rs'vē) s'ilā* [1]

21 *ētasyāḥ (syā) uttaraṁ gatvā chiñcha (ñchā)-vṛikshaḥ* [1] *tataḥ (ta) uttaraṁ gatvā Ku (Ka ?) rupūra-gramasya Ka (Kē) ṇḍukū*—

22 *ra-grāmasya cha pathi s'ilā* [1] *tataḥ uttaraṁ gatvā s'ilōpalayam* [1] *tataḥ uttaraṁ ga*—

23 *tvā Ka (Ku ?) rupūra grāmē Bra (Brā)hmaṇānām hala-kshētrasy=āvadhau s'ilā* [1] *uttarāṁ (ra) di*—

24 *s'i avadhiḥ s'ilōpalaya-vṛitō mahā-chiñcha (ñchā)-vṛikshaḥ* [1] *tataḥ apara-dis'iṁ gatva*

25 *Koṇḍamuruvudu (ḍu ?)-grāmasya sīmāntam=avadhiḥ* [11] *ēvaṁ chaturṇām sīm-āvadhīnām madhyē (dhya)-sī*—

26 *masya tadvi (d-dvi)s'ata (taṁ) nivarttanāni Ka (Kē ?) ṇḍukūrē Viṣṇu-varmma-sēnapati-kṛita-Viṣṇuhāra-dēva-ku*—

27 *lāya dēva-bhōgaṁ kṛitvā*..........., etc.

TRANSLATION

"......at the command of S'rī-Viṣṇugōpavarmmā, the pious Yuvamahārāja of the Pallavas..............those who dwell in the village of Uruvupalli in the country of Muṇḍa are to be addressed:

" In this village are two hundred entire *nivartanas*. The limits of those *nivartanas* are: On the west, the boundaries of the village of Keṇḍukūra are the limit; on the south, the river Suprayōga is the limit; on the east, (the same) is the limit; to the north by south of the east, there is a rock on the side of the great road; proceeding thence to the north, there is a tamarind-tree; proceeding thence to the north, there is a rock on the road to the village of Kurupūra and to the village of Kaṇḍukūra; proceeding thence to the north, there is a heap of rocks; proceeding thence to the north, there is a rock on the limit of the cultivated field of the Brāhmaṇas in the village of Kurupūra; on the north, the limit is a large tamarind-tree surrounded by a heap of rocks; proceeding thence to the west, the limit is the edge of the boundaries of the village of Koṇḍamuruvudu. Having made those same two hundred *nivartanas* of area which is in the centre of these four boundary-limits a possession of the gods at Kaṇḍukūra for the family of Viṣṇuhâradēva which was founded by the general Viṣṇuvarmā........." [5]

The following conclusions can be drawn from the above description:

(1) The boundaries detailed are those of 200 *nivartanas* of land and not of the whole village of Uruvupalli itself. A site plan of this field given by Dr. Minakshi [6] has been correctly drawn. It is significant to note that at the end of the charter too it is again stated that this 200 *nivartanas* of land were granted, indicating thereby that the village Uruvupalli as such was not granted.

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5. The translation given by Dr. Fleet towards the end requires some alterations. Viṣṇuhāra-dēvakula would stand for a temple (*Viṣṇuhāra*).

6. Dr. C. Minakshi. *Administration and Social Life Under the Pallavas* (1938), P. 62.

(2) It is not clear if the whole village of Uruvupalli contained only this extent of land and nothing more. On the other hand, it would appear that this piece of land was situated within the *sīman*, i.e. boundary or bounds of the village and as such formed only a part of the lands that went to make up the whole village.

(3) Consequently, it is possible to hold the view that this land of 200 *nivartanas* was situated north and west of Suprayōga while the rest of the lands of the village of Uruvupalli lay in some other direction and this latter portion remained as the village Uruvupalli in times subsequent to the grant of 200 *nivartanas* to the temple at Kaṇḍukūra. The modern Ulavapalli is situated to the south of the river Peṇṇār, *i.e.* Suprayōga. Since it is unlikely that a village would normally extend on both sides of a river,[7] it may be assumed that the river in this case might have changed its course as suggested by Sri. Narasimhaswami,[8] and that modern Ulavapalle might represent the Uruvupalli of the plates.

(4) Since among the boundaries noted in some directions, instead of mentioning the villages as forming the boundaries of the specified land, mention is made of the roads leading to them, one is not constrained to locate these villages exactly on the boundary of the land indicated. Such villages might lie either in the vicinity or at some distance or even in some other direction in relation to the specified land than that actually stated in relation to the road leading to these villages.

Similarly, if the lands of a certain village are stated to lie in a particular direction in relation to the specified piece of land, one need not rush to the conclusion that the entire village lay in that

7. Instances are not wanting, however, to show that sometimes a village does extend on both sides of a river. Āṇaimaṅgalam, the village granted in the Leiden Plates of Râjarāja I (*Ep. Ind.* Vol. XXII. Pp. 261-62) extended on both sides of the river called Viḷappū, now known by the name of Vēḷâr in the Negapatam Taluk. Similarly, the boundaries of Kōḍūru granted by the Reḍḍi chief, Anavōta (*Ep. Ind.* Vol. XXV, Pp. 144-5) extended beyond two small rivulets.

At the present day the fields of Viriñchipuram and Toṭṭâḷam in the North Arcot District are situated on the both sides of the river Pâlār.

8. *Ep. Ind.* Vol. XXVII. P. 274.

direction alone. For, villages are not always formed four-square but more often in a zig-zag fashion depending on so many factors.

In view of the possibilities stated above, it is not fair to characterise my identifications as inaccurate on the **sole ground** that the villages so identified are not now exactly in the same direction as stated in the record (which, it should be remembered, mentions in more cases than one, the roads leading to the villages or the fields lying in them and not the villages themselves) and that there are other villages (one may wonder when those were formed!) in between. Further, one should remember that modern villages may not fully and in their entirety represent the old villages though they may retain old names as we know instances of abandonment of old village sites and formation of new ones adjacent to or on the borders of the old ones. It is safer to keep this always in view while locating old village sites and equating them with their modern representatives.

On a further consideration of my identifications in the light of what has been stated above, I see no reason to give them up in the absence of any better identifications except in one case, that of equating Keṇḍukūra with Golla-Kaṇḍukūru which lies far and out of the others mentioned in the record and located by me. Even in this case there is nothing to prevent its being either a hamlet of the original Kaṇḍukūra or a later settlement of the shepherds (*gollas*) of Kaṇḍukūra.

I am unable to understand how my identification of Pīkira with modern Pigilem in the Venkatagiri Division is 'a clear mistake' as Sri. Vaidyanathan states. Even after going through all his three arguments to support his view I still think that the suggestion deserves consideration. That Muṇḍarāṣṭra did not extend south of the Peṇṇâr is a negative conclusion which one can hardly press forward as proved beyond doubt since we are yet to find out the exact boundaries of this *rāṣṭra*, if at all we can ever successfully do so considering that in later times the names of territorial divisions as well as their extent underwent changes. Further, until we find a record contemporary at least with the Pallava charter cited above which gives proof of the existence of another territorial division immediately south of the Peṇṇâr there

is hardly any justification for categorically saying that Muṇḍarâṣṭra 'did not extend south of the Peṇṇâr.'

IDAIYARRU-NADU

In his Introduction to Volume II of the *South Indian Inscriptions* the Late Rai Bahadur Venkayya has furnished a list of the territorial divisions that formed the ancient Cōḷa-Maṇḍala. One of these divisions is called Iḍaiyāṟṟu-nâḍu and in the inscriptions of the Cōḷa period this division is stated to have been included in the bigger district of Pâṇḍikulâs'ani-vaḷanāḍu. As Sri. K. V. Subramanya Ayyar has stated [9] this division must have had its principal place at Eḍayattimaṅgalam a village not far from Lâlguḍi in the Tiruchirappalli district. Eḍayattimaṅgalam is obviously a colloquial form of Iḍaiyâṟṟumaṅgalam. There is an early inscriptional reference to this village in the correct form Iḍaiyâṟṟumaṅgalam. The Javantinâthapuram inscription of Varaguṇa-Mahârâja recently edited by me in the *Epigraphia Indica* [10] mentions this village in this form. I had by mistake suggested in the above article of mine that this village might be Javantinâthapuram itself, as the stone inscription mentioning it was found built into the wall of a temple at this village. Since there is actually a place near Javantinâthapuram called Viḍaiyâttimaṅgalam as given in the *Villages of the Madras Presidency*, which is the same as Eḍayattimaṅgalam mentioned by Sri. K. V. Subrahmanya Ayyar and which would very well stand for Iḍaiyâṟṟu-maṅgalam of the inscription the above suggestion of mine is wrong and should be given up. However, it is likely that Tirumayil-raṅgam which, as surmised by me was evidently a suburb of of Iḍaiyâṟṟumaṅgalam, is the modern Javantinâthapuram which as the residents of village say had this other name too. Iḍaiyâṟṟu-nâḍu is also referred to as Iḍavai of Cōḷa-nâḍu in a Pâṇḍya inscription [11] of the time of Mârañjaḍaiyan, (*i.e.* Varaguṇa), who

9. *Epigraphia Indica.* Vol. XX, P. 51.

10. *Ibid.* Vol. XXVIII, P. 41.

11. *A. R.* No. 690 of 1905. The relevent text of the inscription reads as follows :

S'rī-Kō-Mārañjaḍiyan=ōḍu S'ōḷa-nāṭṭ=Iḍavai-yāttirai, s'eyda Parāntakapaḷḷi—vēḷan-āina, etc.

might be the same king as the one figuring in the Javantinâthapuram epigraph. The name Iḍaiyâṟṟu-nâḍu itself suggests, like Edadore-nâḍ (the country to the left of the river) of the Kannaḍa epigraphs, that it should be located between two rivers. As already suggested by me the two rivers may be the Kâvērī and its different small branches on one side and the Koḷḷiḍam and its branches on the other.

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SOME ANCIENT TERRITORIAL DIVISIONS

By K. S. Vaidyanathan, B.A.

Sindavadi 1,000

Several houses of the Sindas are known to have ruled and the earliest of them had their headquarters at Bagadage (Bagalkot). Others ruled from Erambarage (Yelburga), Karahata (in Satara), Belagavatti etc. But the branch that reigned south of the Tungabhadra, in the region of the Bellary district alone seems to have called their province after their family as Sindavâḍi and the memory of their association with this region is still preserved in the name of some places. This region was probably the original home of the Sindas.

Sindavâḍi as the name of a territorial division is referred to in the records of the Râṣṭrakūṭas, the Western Câḷukyâs of Kalyâṇi and in the inscriptions of other dynasties like the Kalacūrya, the Yâdava and the Vijayanagara. It is mentioned as Sindavâḍi, Sindavaḍige, Sindhuvāḍi or Sindhuvâṭi-vishaya and is distinguished as a 'one thousand country.' This division comprised mainly of the two taluks of Adoni and Alur in the Bellary district, together with the portions of the Bellary and Sirugappa taluks which lie east of the big Hagari river. The region west of the Hagari, in the Bellary taluk, round Mōka and Kurugōḍu, was called Bellamkoṇḍa-vishaya or Bellamkoṇḍa-nâḍu 300 [1] and its capital was Kurugōḍu. In the north of Sindavāḍi was the Tungabhadra river and in the south was the territorial division of Gōvindavāḍi. In the west it was coterminous with the Naṛavāḍi 500 of the region of Paṭṭikoṇḍa and Kurnool taluks. And in the south-east was Turamara-vishaya of the Gooty taluk of the Anantapur district. That Noḷambavāḍi 32,000 and Sindavāḍi 1,000 were contiguous territorial divisions is clear from the fact that Trailōkyamalla Noḷamba Pallava

1. Bellakoṇḍa is now an insignificant village on the western bank of the big Hagari river and is about 15 miles north-east of Kurugōḍu.

Pērmāḍi Jayasiṅghadēva, the brother of the Western Cāḷukya Bhuvanaikamalladēva was ruling them together in S'aka 990 from the capital town of Kampili.[2]

Sindavāḍi was divided into several sub-divisions. The main division seems to have been called '*Chindavāḍi 86*.' The biggest among the sub-divisions was called '*Ādavāni 500*.' There were smaller divisions called *Māñchalu 36*, *Tumbuḷa 30*, *Kandukūr 24*, *Kavutāḷa 12*, *Bagi 12* etc. It is clear from the references noted below that Sindavāḍi 1,000 country did not include the Kis'ukāḍ 70, Kēlāvaḍi 300, Bāgēvāḍi 80 and Naṛēyangal 12 nor was it in the north-east of S'ivanūr as was originally supposed by Dr. Fleet.[3] Sindavāḍi lay south of the Tungabhadra river.

The chief city of the Sindavāḍi country was Sindhavoḷalu which may easily be identified with modern Sindhavōla or Sindhavaḷam, on the eastern bank of the big Hagari river in the Bellary taluk. It must have been the centre of the main division of Sindavāḍi 86. This division seems to have included the western most parts of the Gooty taluk, which adjoins the Bellary and Alur taluks, *i.e.* the region west of the hill system near Guntakal and Vajrakarūr, from whose slopes the Pedda Vāgu and the Uppu Vaṅka, the tributaries of the Hagari flow.

Sindhigeri east of Kurugōḍu, on the road to Sirugappa, in the Bellary taluk, also reminds one of the rule of the Sindas in this region.

Mahāsāmanta Kannara was ruling Sindavāḍi in S'. 852/4.[4] Kumāra Tailapadēva is said to have been given as a favour the province of Sindavāḍi 1,000 by Vikramaditya VI.[5] Tailapadēva was ruling this division from Tumbuḷa as his capital of this district.[6] Tumbuḷa is Pedda Tumbuḷam, now a village about eight miles west of Adoni and a place still full of ruins. Kaṛakaṇṭhapuram of Tumbuḷabiḍu is a suburb of Tumbuḷam in which many

2. A. R. 1915, No. 514.
3. *Bom. Gaz.* P. 441. *n.* 6
4. Nos. 512. 540 of A. R. 1915
5. A. R. 1921. P. 89
6. No. 503 of A. R. 1915

Brāhmins of great learning and piety lived in ancient days.[7] The great general Barma or Kali-Barma Bammidēvarasa, the son of the general Kāḷidāsa, was ruling Sindavāḍi 1,000 with his capital at Kirtinārāyaṇa-nagara *i.e.* Tumbuḷum, as a subordinate of Bijjala, the Kulacūrya king.[8] Tumbaḷa had a corporate existence with 140 Mahājans. The division in which Tumbuḷam was situated was called Tumbuḷa 30.

The following are some of the divisions and places noted inside them :

Sindhavoḷalu in *Sindavāḍi 1,000.*[9] This is Sindavō'a or Sindhavaḷam on the western bank of the big Hagari river in the Bellary taluk.

Pulippayyanavīḍu in *Sindavāḍi-nādu.*[10] This is modern Hulibīḍu about three miles north of Alur, in the Alur taluk. Hulibīḍu is mentioned as Huliyabīḍu in *Heṇṭe-sīma* in a Vijayanagara record.[11]

Chindavādi 86

Guḍiyavōṭuru.[12] This is Pedda Hoṭūru in the Gooty taluk, south-east of Vidapanakallu.

Ādavāni 500

Ādavāni is Adoni, the headquarters of the taluk, in the Bellary district.

Dayyāmdinne *alias* Kṛishṇāpuram.[13] Dayyāmdinne is west of Nandavaram and south of Guruzala in the Adoni taluk.

Indavōli in Sirupavāḷa is *Ādavāni 500.*[14] This was the name of the village where Râmadurga is situated in the Alur taluk. It was also called Indravali or Indravōlu.[15] Rāmadurga is said to be on the banks of the Tungabhadra

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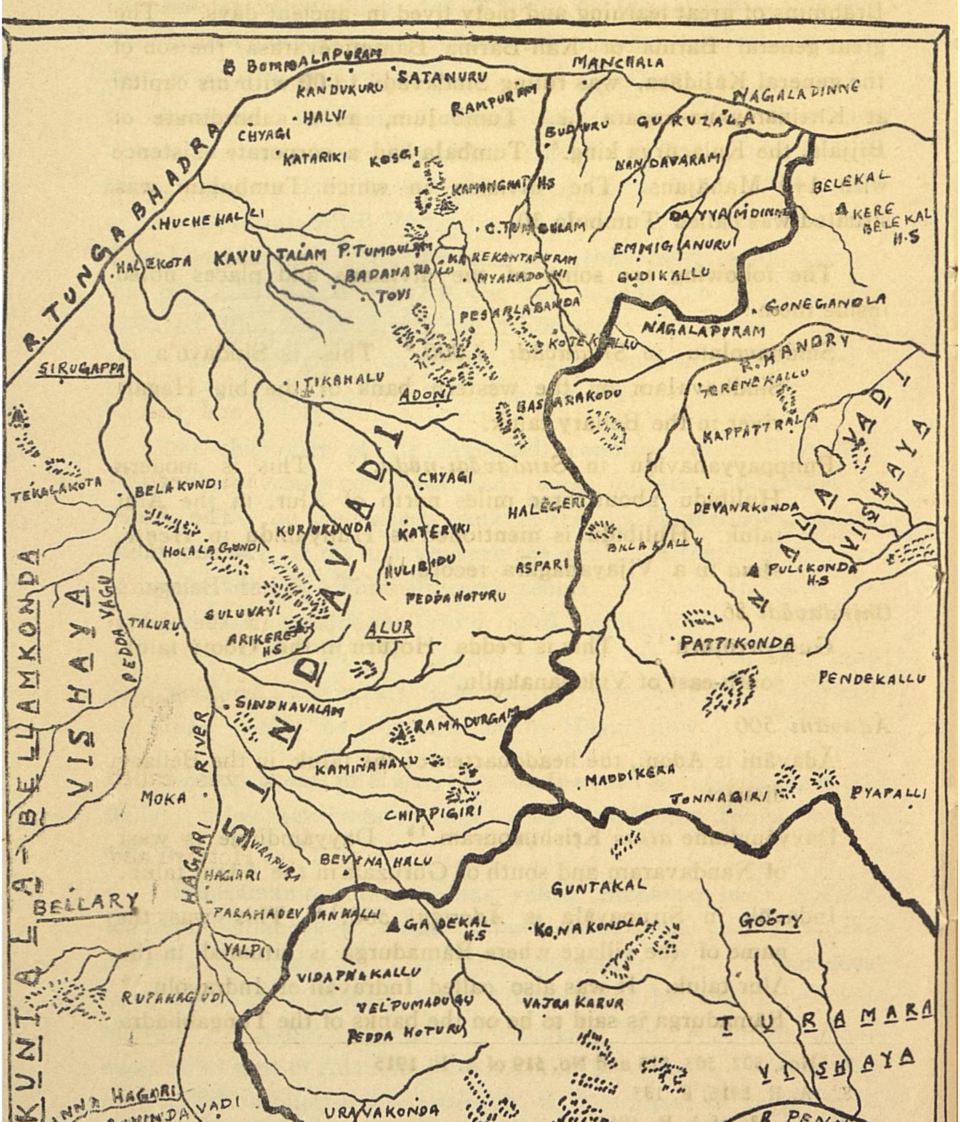
7. Nos, 502, 503, 516 and No. 519 of A. R. 1915
8. A. R. 1916, P. 133
9. No. 230 of A. R. 1913
10. *Ep. Ind.* Vol. XV, P. 86-87
11. No. 726 of A. R. 1919
12. No. 406 of A. R. 1920.
13. No. 534 of A. R. 1925.
14. Nos. 696, 699 of A. R. 1919.



MAP OF SINDAVĀDI

in *Sindavādi 1,000.*[16] This is evidently a reference to the small tributary to the Hagari flowing near Rāmadurga.

Kavinahāḷu.[17] This is Kaminahālu in the Alur taluk. Kaminahālu is south-east of Halaharvi and north-west of Chippigeri.

Pesaralabaṇḍa in Ādavāni.[18] Pesaralabanda is north-east of Adoni and east of Sultanpuram in the Adoni taluk.

Basurakōdu in Ādavāni.[19] This is Bassarakodu east of Adoni, in the Adoni taluk.

Belugunti-sīma in *Ādavāni-sīma*[20]—Cheruvu Belegallu.[21]

Kurukuṇḍi in *Ādavāni-sīma.*[22] Kurukuṇḍi is Kurukuṇḍi north-west of Hulibīdu in the Alur taluk and east of Hollalagundi.

Keṟe Belugallu or Keriya Belagallu in *Ādavāni-durga.*[23] This is the same as Cheruvu Belegallu. The Kere-Belegal H. S. is in the western end of the Kurnool taluk with the Belegal village in its west. Another Belegallu, different from this is south of Tumbuḷam, in the Adoni taluk.

Haligara in *Ādavāni-durga.*[24] Haligere is north of Aspari in the Alur taluk.

Suluvāyi north-west of Alur in the Alur taluk was called Suruluvāyi.[25]

Pedda Hoṭūru in the Alur taluk was called Hire Hoṭṭūru and Saṅgamapuram.[26]

15. Nos. 696, 698, 699 of A. R. 1919.
16. No. 695 of A. R. 1919.
17. No. 702 of A. R. 1919.
18. No. 484 of A. R. 1915. S'. 1479.
19. No. 478 of A. R. 1915.
20. No. 556 of A. R. 1915.
21. *Ibid.*
22. No. 723 of A. R. 1919. S'. 1466.
23. No. 559 of A. R. 1918.
24. No. 730 of A. R. 1919. S'. 1482.
25. No. 739 of A. R. 1919.
26. Nos. 736, 737 of A. R. 1919.

Kōṭeyakallu in *Ādavāni-vaḷita.*[27] Kōṭekallu is north-east of Adoni and south of Malakapuram in the Adoni taluk.

Būdūru in *Ādavāni-sīma.*[28] Būdūru is on the eastern bank of the Pedda Vāgu and south of Madhavanam and Māñchalu, in the Adoni taluk.

Tumbuḷa 30, a sub-division of *Ādavāni 500*, in *Sindavādi-nāḍu.*

Badagikuṇṭe.[29]

Tumbuḷa with 140 Mahâjans.[30] Tumbuḷa is Pedda Tumbuḷam, south of Kosigi and north-west of Mēkadōni and is about eight miles west of Adoni. Tumbaḷa or Tumbaḷabīḍu. Pedda Tumbuḷam was also called Kīrtinārâyaṇapuram.[31] Tumbuḷa is said to be at a distauce of a *yōjana* from the Tungabhadra.[32] Hiriya Tumbuḷa in Sindhuvāṭi is said to be on the southern side of the Tungabhadra river.[33]

Kaṛekaṇṭadēvarapura, a hamlet of Tumbaḷam,[34] or Kaṛekaṇṭapuram in Kîrtinārāyaṇapuram, the capital of *Sindavādi-nādu.*[35] This is Kaṛakaṇṭapuram, a suburb of Pedda Tumbaḷam, in the Adoni Taluk.

Velpumadugu, in *Tummala-sīma*, was re-named as Praudadēvarāyapuram in S'.1095.[36]

Garuje 70, a sub-division of *Ādavāni 500*, a district of *Sindavāḍi 1,000.*[37]

Ittage.[38] Could this be Itikahalu on the Sirugappa Adoni road, in the portion of the Sirugappa taluk, east of Hagari ?

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27. No. 554 of A. R. 1915
28. No. 543 of A. R. 1915
29. No. 505 of A. R. 1915
30. No. 508 of A. R. 1915
31. Ne. 555 of A. R. 1915
32. No. 520 of A. R. 1915
33. *Ibid* A. R. 1916. P. 133
34. No. 503 of A. R. 1915
35. No. 555 of A. R. 1915
36. C. P. No. 14 of 1925-26
37. No. 502 of A. R. 1915
38. *Ibid.*

Kavatāḷa 12[39] or *Kevatāḷada-s'īma.*[40]

Kevatāḷa is modern Kavutalam, west of Pedda Tumbuḷam, in the Adoni taluk.

Nēṛila-Badalapālu.[41] This was the old name of Badanahālu near Kavutalam. Badanahālu is south of Kavutalam in the Adoni taluk.

Tōhi.[42] This is modern Tōvi east of Badanahālu and north-west of Adoni in the Adoni taluk.

Bāgi 12, a sub-division of *Sindavāḍi 1,000.*

Kantarike.[43] There is a Katariki north of Hulibid in the Alur taluk. There is another Katariki in the Adoni taluk. A Chyagi is near both of them and may represent the Bāgi of this division.

Kandukūr 24.

Kōsegayahalu.[44] This was also called Kasigepaḷḷe,[45] and is identical with modern Kosigi north of Adoni, in the Adoni taluk.

Kandukūr is on the southern bank of the Tungabhadra river and north-west of Kosigi, in the Adoni taluk.

Sātanūru-s'īma in *Ādavani-rājya.*

Bommalāpuram.[46] This is Bhattara Bommalāpuram west of Sātanūru, in the Adoni Taluk and east of Kandukūr.

Sātanūru is on the southern bank of the Tungabhadra river and north of Kosigi in the Adoni taluk.

39. Nos. 489, 503 of A. R. 1915

40. No, 492 of A, R. 1915. It is interesting to note the mention of the migration of the people of *Kavutāḷā-s'īma* to *Māsavēya-s'īma* to escape the tyranny of the palace officials and that their return to Kavutala was effected on the invitation of the Mahāmaṇḍales'wara of Achyutarāya mahāraja in S'. 1454 (A. D. 1533), on promise of relief. No, 492 of A. R. 1915 and *S. I. I.* Vol. IX. No. 554.

41. No. 489 of A. R. 1915

42. No 503 of A. R. 1915

43. No. 555 of A. R. 1915

44. No. 504 of A. R. 1915

45. No. 497 of A. R. 1915

46. No. 527 of A. R. 1915

Mâñchalu 36, a sub-division of *Ādavāni 500*.

Gurindāla.[47] This is modern Guruzala, east of Nagaladinne and south of the Tungabhadra river in the Adoni Taluk.

Māñchalu is modern Mantsala on the southern bank of the Tungabhadra river in the Adoni taluk.

Guḍikallu 24[48]

Guḍikallu is south of Emmigaṉūru and Nandavanam in the Adoni taluk.

Yāḷapi-or *Yāḷapēya-sīma*[49]

This was the region round Yāḷpi on the eastern bank of the big Hagari river, to the east of Bellary in the Bellary taluk. In it was Rūpanaguḍi on the eastern bank of the big Hagari river and south of Yāḷpi. Rūpanaguḍi was also known as Rūpalaguḍiyathāṉya.[50]

PHYSICAL FEATURES OF SINDAVADI 1,000

This ancient division had excellent natural features all round. It was fringed in its north and west by the Tungabhadra and the big Hagari rivers. It is a level plain country but gradually sloping landscape, sloping from the south to the north reaching up to the Tungabhadra, its northern boundary, and from the heights of the hilly regions which formed the western limits of the ancient Naṟavāḍi-vishaya and Turamara-vishaya, it inclines gradually to the big Hagari in the west, carrying on its surface the small rivulets that drain the area and join the big Hagari. It is one vast expanse and the best *rēgaḍa* part of the modern Bellary district, though in the centre and south of Adoni near the hills, there occur some mixed and red soils.

In this division (of country) there are two lines of hills which though detached yet follow generally a parallel direction and enclose between them a plain of black cotton soil for a breadth of about twelve miles. These are termed the Alur and the Adoni

47. No. 549 of A. R. 1915.
48. No. 546 of A. R. 1914.
49. Nos. 216, 217, 218 of A. R. 1913. S'. 1431–65.
50. No. 223 of A. R. 1913.

ranges. The former beginning with the Keñchenaguḍḍam hill on the bank of the Tungabhadra, runs south-east forming the striking cluster of hills round Tekkalakōṭa, the Keñchegara Bellagallu, the hills near Holalgondi and the group lying north-east of the Alur town of which the highest peak is the Arikere hill and the isolated peaks of Hatti Bellagallu, Rāmadurgam and Chippigiri. The latter range, about thrity-six miles in length, runs more southward, beginning at Kosgi in the Adoni taluk and includes Kamanghat north-west of Chinna Tumbuḷam, the cluster of hills at Adoni and the less important hills to the south-east of this.

The big Hagari rising in the Mysore State, after a course flows emerging from the Marikanavay and forming the ancient eastern boundary of the *Kuntala-dēs'a*, runs due north meeting the chinna Hagari in the west of Gōvindavāḍi and is crossed by the modern Southern Railway at a point called Hagari in the vicinity of Permadēvanahalli and running past Sindavaḷam, the ancient headquarters of the geographical division named after the Sindas, flows near Guliyam, one of the old taluk headquarters, which was once washed away in the floods of 1851 and Siddhapuram and other places, and after receiving the Pedda Vāgu of the Bellamkoṇḍa-vishaya in the west, finally passing through the north-western corner of Sindavāḍi in which was the sub-division of Garuje 70, unites with the Tungabhadra, at some distance to the south of Huchehalli and south of Halekota. From the point of its confluence the Tungabhadra, forming as it were the northern bouṇdary of Sindavāḍi 1,000, runs in the northern borders of the Bāgi, the Kendukūr, the S'ātanūru and the Mañchalu sub-divisions of this great territorial division, leaving the north-eastern corner of Sindavāḍi rushes to receive the waters of Indrāvati or Handri river, and emerges into the adjacent Naḷavāḍi-vishaya in its northern boundary.

ROADS CONNECTING SINDAVADI WITH THE SURROUNDING COUNTRIES

The Bellamkoṇḍa-vishaya and the Kuntala country lying west of the big Hagari river was connected with the Turamara-vishaya in the Gooty region by a high road which passed through Bellāre,

which after crossing the Hagari reached the Sindavāḍi 86, the chief division of Sindavāḍi 1,000 country, which lay adjacent to the Turamara-vishaya in the region of the Guntakal and the western parts of the Gooty taluk. It was the feeder that connected the ancient diamond mine centres of Vajrakarūr and its vicinity. Another line of communication passing through Mōka, one of the headquarters of the Bellamkoṇḍa-vishaya, linked up the western parts of the Sindavāḍi, by passing through Sindavaḷam, the chief town of the main division of Sindavāḍi 86, and reaching Pulippayyanavīḍu (modern Hulibīḍu), three miles north of Alur, connected with Ādavāni (modern Adoni), the headquarters of the Ādavāni 500 and went beyond. Hulibīḍu was the place where Sōmēśvara I encamped in S'. 981 on his return from a conquest of the southern countries and of the Cōḷa.[51] Naḷavāḍi-vishaya was linked up with Sindavāḍi, being coterminous with each other. Roads which led from Adoni and Hulibīḍu passing through Aspari and Chippigiri reached Kurnool on the one side and Jonnagiri and Pyapalli on the other side and led on further to the interior parts of the northern and southern divisions of the ancient Naḷavāḍi-vishaya. A line of communication with *Baṅganapalli-sīma* near the Peḏekalu-vishaya was maintained through the Rāmpūr ghaut by a road which ran in the vicinity of Pyapalli, touching up the ancient diamond mines of Baṅganapalli.

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51. *Bom. Gaz.* P. 441 ; *Ep. Ind.* Vol. XV, P. 86.

REVIEWS

The Eternal Truths of Life. By Arthur Robson. Published by The Theosophical Publishing House, Adyar, Madras-20. Price Rs. 7-14-0.

"THE information given in this book on matters of an occult nature" says the author in his preface "is according to the teachings of the masters as given in the Mahatma Letters." The work, however, is the author's appreciation of this information. Our review will limit itself to the latter.

"Tri-unity is for every single one of us the divine far-off event to which our whole being moves, more or less consciously ......We yearn......for a consciousness that, while one is perfectly free to take the necessary action (in every situation), there being nothing internal or external to prevent it, there is no *need* for any action, either for one's own sake or for the sake of others." Most of us attain Tri-unity now and then in respect of one karma or another. Many people......attain Tri-unity regularly in respect of particular karmas......The aspirant to adeptship strives to establish Tri-unity in respect of more and more of his karmas, a process which gathers pace on the Path. But full and final Tri-unity in respect of all karma means perfect Akarma. To attain this is to attain Nirvāṇa."

"This doctrine of the 'tri-unity resolving itself into unity' is 'as old as the world of thought.' It is the expression of a great and eternal truth: that it is only in Tri-unity, a perfect union of the three persons or selves in our being that we attain perfect bliss and final rest—Nirvāṇa. The three 'persons' are in each one of us. But that is not Tri-unity, because we generally have them in conflict with one another." They are the Expansionist self (Brahma), the Regenerator or Server self (Viṣṇu) and the Detacher self (S'iva). "The whole purpose of Yoga is to effect a union of the three selves, each self having full satisfaction and yet all the three being in perfect harmony."

"In Nirvāṇa, the three selves are in perfect agreement with one another, three in one. The first two selves are merged in the Detacher self". But "The idea of Nirvāṇa, the extinction of Karma, is found repellant by many people because it appears as a negation of everything that they find worth while in life, indeed a negation of life itself." "To be accurate", however, "it is" only "the dissolution of all those karmas *which are the cause of an ego incarnating*. The qualification is important, because there are other karmas which remain with the ego after Nirvāṇa has been attained and which lead the Nirvāṇa to function as a Dhyan Chohan, (Lord of Wisdom)."

"This world is ours till all eternity. In order to obtain security from tribulation and sorrow we *must* learn to keep our balance on the noble path, perilously narrow though it be......One's entire history......and this includes the history, not only of oneself as an individual, but also of the family, the class and race to which one belongs, as also of the human race as a whole, and, in fact, of all life on this globe......remains ever present in one's karmas." These karmas cannot be suppressed. They must be expressed. And it is our purpose firstly to make the expression sāttvic, having the good will and esteem of all and later to detach oneself from all activity. The process of detachment is gradual and progressive. And it is only "when, in giving effect to the Detacher self, one can at the same time satisfy fully the Expansionist and Server selves that the detachment is truly effective...... Detachment must *not* be conceived of as a static condition, but rather as a resilience in one's character, which, at need, enables one, cheerfully and in contentment, to do without something to which one has been accustomed."

"Personality is the synonym for limitation." The limitation is occasioned by previous karmas which manifest themselves as skandhas. But "the karmic forces themselves may also undergo change as a result of forces being applied to them from within by the ego himself." Herein lies the charter of human liberation. 'Nor are the effects of one's action carried by oneself alone into future lives......It is profound truth that, in one way or another,

our every deed, our every resolve, even if not attained in deed, every desire we entertain, whether or not we turn it into a resolve, and in fact our every thought has far-reaching effects."

The Sutta Nipātha says: " By karma the world exists, by Karma mankind exists, beings are bound by karma......But *no* karma is a force which cannot possibly be stayed or deflected from that particular destiny." All karma has its root in *mayavic* fear, and if we can unmask the Illusion, we can stop from doing karma.

In the light of all this, it is difficult to follow the author in Chapter Three, where he lays down that " what happens to one objectively is not one's karma." This may be accepted in the sense that such happenings cannot create a new accumulation of future karma, but is incompatible with the rest of the book, in the sense that it is not occasioned by his karma and that " much of the mischief that is done is chance...directed at its particular victim."

Such a dogma cuts at the very root of the description given in M. L. 29 (Mahatma Letters 29). " Men......the temporarily isolated fragments of the Universal Soul and the Cosmic Soul itself " and finds no support in any of the texts relied upon by the author.

A. V. R.

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